/133 cont./

[221] [241] [312] of their snow. Generally, from the middle valley going upstream, this is the time, the rivers visibly falling, when one begins to put water in the séguias. Up until then, each one served himself at his discretion, where the rain, or moisture owing to the long snow-cover, did not make all irrigation useless or detri-
[233] mental. For the livestock breeder, it is the return from the plains transhumance. Continuation of the shearing and castrations in a. Abdella and a. Lh'sen.

Mayyu, "May": it is barely spring in the high cantons, where the cultivation of early barley starts about the 15th. The
[233] livestock breeder sells his wool and standing animals. He is suspicious of the morning pasturage, when the dew hides ighechch, "the spearwort." From the 1st to the 13th, it is "the Aldebaran," ddabaran, an important moment in the agricultural rhythms. One considers that after this time the fructification of the almond trees is definitive; this entails many consequences in the customs and the "judiciary year."

Nunyuh, "June," marks the beginnings of the maize harvest in a. Abdella. The cereal grower must have sheaved all of his harvest on the threshing floors. The 14th, which coincides with the celebration of lâncrt, closes the sowing of late maize.

Lulyuz, "July," sees nearly everywhere threshing, irrigation of the maize, cultivation of the turnip, carrots, and now potatoes. The gathering of almonds starts in Bas /Lower/ Seksawa.
[233] After the 10th, the livestock breeders of the high cantons reach the mountain pastures. They will remain there /134/ somehow or other until the hibernal descent, despite phases of stabling.

Ghucht, "August," month of winnowing. The maize is harvested in a. Abdella, a. Lh'sen, and a. Musa. It will not be done until October in the Haut /Upper/ Seksawa. The peasant busies himself with the irrigation of his turnips and his carrots. The olive trees fructify. But it is also, in general fashion, the
[574] season of the great gatherings, of the patronal feasts whose cycle embraces all of the western Dir.

[821] [539] Month of closing: mayuh, nunyuh, lulyuz, wayyahu; ghucht, uhu, "May, June, July: keep going; but August: done." But it is

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221 241 82 [539] also the month of retribution: ighli-d unamar f-taffa n-yan iskummern, "the unlucky star haunts the grindstone of the lazy." A moralizing adage that does not deceive: everyone knows that, even in the irrigated country, the fortune of the meteors still conditions in great part the life of the vegetation. Beyond the dryness and the water, it is the wind that scatters the almond blossoms; the mist that brings on the fumagine of the olive tree, without speaking of the hatching of animal parasites.

221 241 171 Above all, this account is interested in retracing the unfolding of the campaign with the succession of the different activities. It is striking that the comparison of such an agricultural calendar with those that our North African agronomy sometimes establishes (1)

1. Cf. notably Rivière and Lecq, Traité pratique d'agriculture pour le N. de l'Afrique /Practical treatise on agriculture for the North of Africa/, 1928, t. II, pp. 401 sq., on the calendar of the North African farmer, and p. 578 sq. (agricultural generalities on the region).

reveals, bearing in mind the particularity of a montagnard milieu, 221 241 182 many concordances. This particularity draws up, according to altitude, the succession of dates suitable for each crop, for each harvest. It divides the register in two by the distinction between the early and late modes. What precision and even subtlety! The different terms of the system are articulated and fitted in among superposed cantons. They permit the barley harvested in a. Abdella to be sown in Idma, and the peasant of Iguntar to reap for others for money, before reaping for himself. Another "vertical liaison" among cantons that our chapter on the organization of Seksawa space neglected.

[Ait Lh'sen]

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695 784 778 [821] The oaths, they say, are so dangerous that it is forbidden to take them in certain particularly efficacious places. Such as the timezgida of Awines, the one of Tifesfas, the one of Iguntar, the sanctuary of Sidi Musa. The latter punished the perjurer, and his whole canton along with him, by a devastating storm. He is irritable. It suffices if some vindictive woman comes to scratch the soil of his tomb for him to unleash the wind. It would be necessary to surround this tomb with an enclosure opening with a key, without which we would remain exposed to these dangers. At Iguntar, no one dares to take an oath at the mosque. One goes to do it on minor, unknown Regraga saints, on the side of the agadir. The timezgida of Tifesfas, which one day rose from the soil completely built, caused twelve coswearers and their twelve adversaries to perish for false oaths: that for an affair of twelve dinars. Families that lightly wasted their cojuratio have been punished by perpetual mediocrity; thus the ait Bella of Ighilan. They one day dared to affirm against the a. Barka, descendants however of Sidi Musa, and by this title formidable, that they themselves had planted the contested olive trees; but they had been content to cut off suckers that they thrust into the soil. But the a. Barka, thanks to the help of their ancestor, confounded the cheats, who afterwards were in jeopardy to the point that today their stock is very close to extinction.

695 571 This testimony from the a. Lh'sen curiously mixes naïve expression with reinterpretation. In any case, something else proves that the oath hides its virtue somewhere other than in its veracity. It is the fact that it is administered to a group determined in advance rather than to a person who has a resemblance to a witness of reality. The coswearers are invited to attest to things that they manifestly cannot know, that they have not seen, that they are reputed not to have been able to see. It is purely and simply their balance /Fr. appoint, money paying off an account, balance, change, odd money completing a sum/ that is required, and [602] nothing else. This balance is identified with that of the group. It is the group itself, namely, in our region and today, the group